Hon. J. Story

CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

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MISCELLANY.

Extracts from the writings of the Rev. Dr. Watts, relating to the doctrine of the Trinity, in favour of christian candour and religious Inquiry.

When we have been accustomed all our lives to a particular set of words and ideas, it is pretty hard to persuade ourselves to make any little change in our ideas or words, even though the greatest advantages might be attained by it towards the defence of the gospel; and though it might remove some of the chief embarrassments which attend any particular article of faith. I wish heartily for myself and my friends greater freedom of soul in the humble pursuit of truth.*

As to the various particular explications of this doctrine, and incidental arguments that attend it, I desire to believe and to write with a humble consciousness of my own ignorance, and to give my assent but in proportion to the degrees of light and evidence. I am persuaded if every man would proportion his assent by the same rule, much of our modern assurance would be abated; we should have but few dogmatists amongst us, even in some important doctrines; and by this method, perhaps, the most positive and confident asserters of their own opinions would become the most doubtful and modest of all men.

Besides, when I consult the Scriptures, or human writers, on so sublime a subject, I do not come with all my opinions fixed and determined, but I read in order to receive further light; and, therefore, I would write as one who may be mistaken, and who is honestly seeking truth. I know the weakness of human understanding, and how easily we are led into error. I have often seen occasion to retract my former sentiments, and correct them by further discoveries; and I esteem a modest and cautious manner of speech, in the most controverted points, to be one excellence of a fallible writer, and retraction of error to be yet a superior attainment; and though this is made sometimes a matter of scoff among vulgar souls, it is always an honour among the wise.

I would not willingly call every man an enemy to Christ who lies under some doubts of his supreme Godhead. My charity inclines me to believe that some of them both read their Bibles carefully, and pray daily for divine instruction, to lead them into all truth.

I am well assured that the wisdom which comes from above is first pure, and then peaceable; that we are required in the gospel not to call for fire from heaven, even upon such *Samaritans* who will not receive Christ at all; but with all meekness to instruct those that oppose themselves, that they may be recovered out of any dangerous snares. The methods in which divine controversy has generally been written, have proved fatal to religion, and utterly improper to promote the truth. When we rail, we set our opponents a railing too; and in such a frame of spirit, we are neither fit to instruct others, nor are they fit to receive instruction.—The wrath of man works not the righteousness of God, nor the knowledge of Christ. These angry fits of zeal do but awaken the disorderly passions of men, and tempt them to resist every argument that comes armed with such assumed sovereignty and fire. It is God only who has a right and a power to convince the obstinate by a spirit of burning. He may clothe an angel in flame, or inspire a prophet to be the minister of his shining vengeance; but I had rather be a humble messenger of his light and love. The great God can send conviction in the language of death and ruin, but he does not exert this power till gentler methods have been tried in vain.

Besides, in contests and debates among men, much darkness is consistent with vehement heat. These qualities are found in greatest perfection in the nether world; and sometimes on earth the fiercest heat has the deepest darkness attending it. Light itself, when joined with noise and fire, has not the most happy influence to improve and refine the mind. A flash of lightning rather affrights than guides us. The voice of thunder carries more terror than instruction in it. The soul bars up all the avenues of its understanding against truth itself, when it demands entrance by such human methods of violence. It is only the gentle approaches of truth, like the morning light, which opens the windows of the soul, and makes it willing to receive all further discoveries.

If by such methods as these, I shall be so far honoured of God as to recover any who have departed from their former principles, or establish those who doubt, I am well assured that my blessed Lord will esteem it a better service done for himself than if I had guarded his sacred doctrines by scattering all the terrors of hell round about them; than if I had thundered out damnation against disbelievers; and awakened the rage of every gainsayer without the least hope of conviction. There was once a "great and strong wind, that rent the mountains and brake the rocks in pieces; after the wind, an earthquake, and after the earthquake, a fire; but the Lord was not in the fire, in the earthquake, or in the wind: then a still small voice was heard: God was in that voice, and visited his prophet, who was jealous for the Lord of Hosts. I Kings, xix. 11. 13.*

Such as know little of these disputes, and have never ventured to read any thing but the writers of their own side, generally imagine that all things in their own particular scheme are clear as the light; and they are too ready to impute all the doubts or difficulties that are raised on these subjects to the want of a due regard to truth. They believe their own particular mode of explaining this great article with as firm a faith, and make it as sacred and divine as the article itself; and they suppose that their whole scheme is supported by all those scriptures which are made use of to prove the deity of the Son and the Spirit. So unhappily has the christian world been taught to mingle human schemes with divine truths.

And I cannot but take notice here, if a man has never so sincere a design to vindicate the same great doctrines which are professed and maintained by his brethren, yet if he happen to step aside from the common track of human phrases, and especially if he give an exposition of some important scriptures different from their sentiments, and the established interpretation, he runs the risk of having heresy cast on himself and his writings, even while he labours by reasoning and clear ideas to defend those very propositions which they themselves believe. What scheme of explication soever he follows, there are some hard names of modern or ancient error which lie ready to be discharged upon him. It is hardly possible that the nicest care should exempt a man from these inconveniences; but I hope none of these things shall ever discourage me from the sincere pursuit of truth, nor provoke me to lay aside the exercise of christian candour and charity.

Surely those who have well known the Arian and Socinian controversies, and have given themselves leave to be acquainted with the force of argument on all sides, must acknowledge that it would be an invaluable happiness to the christian world, if any hypothesis of explaing the Trinity were current among us, which might have clear and distinct ideas affixed to it, that we might not be perpetually running to this refuge, "It is all mysterious and inconceivable, and, therefore, we must not search into it." I should be very glad if a man might be permitted to imitate the blessed work of angels, (I Pet. i. 12.) and might desire to look into the glorious things of Christ, without being suspected of a profane curiosity or a violation of faith.

When I apply myself with diligence to make further inquiries into the great doctrines of the gospel, I would never make my own former opinions the standard of truth, and the rule by which to determine my future judgment. My work is always to lay the Bible before me, to consult that sacred and infallible guide, and to square and adjust all my sentiments by that certain and unerring rule. It is to this supreme judge of controversies, that I pay an unreserved submission, and would derive all further light from this fountain. I thank God that I have learned to retract my former sentiments, and change them, when upon stricter search and review they appear less agreeable to the divine standard of faith.

Though a sentence or two from any man's former writings may be cited, perhaps, to confront his later thoughts, yet that is not sufficient to refute them. All that it will prove is this, that that man keeps his mind ever open to conviction, and that he is willing and desirous to change a darker for a clearer idea. It will only declare to the world that he can part with a mistake for the hope of truth, that he dares confess himself a fallible creature, and that his knowledge is capable of improvement. It becomes the all-wise God, and not mortal man, to be unchangeable.—It doth not belong to such poor imperfect beings as we are to remain forever unmoveable in all the same opinions that we have once indulged, nor to stamp every sentiment with immortality. For a man to be obstinately tenacious of an old mistake, and incorrigibly fond of any obscure phrase or conception, because he has once admitted it, is the shame, and not the glory, of human nature.†

Later days, and the maturer age of the world, have given light to many passages of the Bible, which were not well understood in the days of the fathers; and though I read their writings with sincere reverence, yet not with an absolute submission to their dictates.—We ought to make use of all the advantages of increasing light, nor continue in a wrong application of scriptures to support any point of our faith, in opposition to their most open and evident meaning.‡

But, after all, whatever light or knowledge we may suppose ourselves to have attained in the explication of this sublime doctrine, we ought not to be over solicitous to proselyte other christians to our particular scheme; much less to impose it on the consciences of others. If we labour in our zeal to proselyte the learned to our scheme, the most part of them are so deeply rooted in their old opinions, so immoveably established in their particular forms, so self-satisfied in what they believe, so much prejudiced against any further light, that we shall probably do nothing but awaken their learned anger, to fix the brand of heresy upon us, and to overwhelm the hints of any brighter discovery with clamours and hard names, and drown them in noise and darkness.

If we are too solicitous to persuade the unlearned christian to come into any better explication of this doctrine than he has learned in his younger years, we have the same huge prejudices to encounter here, as in the learned world; nor can we hope for much better success, if we attempt to change his ancient opinion by a hasty and industrious zeal. Hard names and reproaches are weapons ever at hand, and common both to the wise and the unwise, the Greek and the Barbarian. The vulgar christian is as expert at them as the scholar.

Yet these accidental inconveniences are not a sufficient reason for our supine and perpetual contentment with confused sentiments and unintelligible speeches, about the modus of sacred truths, if clearer ideas are any way attainable. There are just and strong motives that may excite us to search into the deep things of God, and propose all our improvements in knowledge to the world and the church; though there are no reasons or motives sufficient to impel us to impose our improved notions on others, or to raise contentions and quarrels on account of them.

And if it be an unreasonable thing to dictate to our fellow-christians, and urge our particular sentiments on them in these mysterious points, how much more culpable and domineering is it to establish any especial form of human explication of this sacred doctrine as a test of orthodoxy and christianity! How vain a presumption is it with a pretence of divine authority to impose mere human explications upon the consciences of men, and to forbid them all the sacred blessings of especial communion in the gospel, unless they testify their assent to such a particular hypothesis, or scheme of explication, which the imposers confess to be human, and yet impose it in their own prescribed form of words.

The persons who are guilty of this uncharitable practice may consecrate their impositions, and their excommunications, with holy names, and call them pure zeal for the divinity of Christ; but I suspect it will be found in the great day to deserve no better a character than a mistaken zeal for the honour of Christ, mingled, perhaps, with zeal for the divinity of their own notions.*

If we must be condemned to hell for believing inconsistencies, then wo be to every son and daughter of Adam. What man is there in the world free from all error? And yet every error which he holds is perhaps inconsistent with some truth which he believes. It is hard to write Anathema upon a man's forehead, because of some inconsistencies in his opinions, while he believes all necessary truths, and practises all the necessary duties relating to God and Christ, and his own soul.†

There have been many and very different explications of this doctrine, embraced by some persons of most exemplary piety; such persons as have most firmly believed the general doctrine itself, and such concerning whom I could even venture to say, "May my soul be where their's is in the other world!"‡

Happy are the souls above who see God face to face, who behold the sacred Three in that divine light where objections and darkness are banished forever, and the shadows are fled away! The noise of controversy and wrangling is never heard in those regions; but if it were possible for the happy inhabitants to differ in sentiment, and controversy could ascend thither, I am persuaded that it would be managed without wrangling or noise. The gentleness and benevolence, the sweet serenity and candour, that adorn every spirit there, would reign through all their sacred reasonings, and wheresoever a mistake was found and rectified among those holy disputants, the voice of joy and triumph would be heard on all sides at the bright and lovely appearance of truth. O that the disputes of Christians on earth might be carried on with the same heavenly candour, and might end in the same harmony and joy!§

* See Dissertations relating to the Christain Doctrine of the Trinity. Part II. Dis. 5. Sec. V.

* See the Preface to Disertations relating to the Christian Doctrine of the Trinity. Part I.

† See the Preface to Dissertations relating to the Christian Doctrine of the Trinity. Part II.

‡ See the Preface to the Glory of Christ as God-man displayed.

* See "An Essay on the true importance of any human Schemes to explain the sacred doctrines of the Trinity." Sec. III.

† See "An Essay on the true Importance, &c. Sec. I.

‡ See the Christian Doctrine of the Trinity. Prov. 15.

§ See the Preface to Dissertations relating to the Christian Doctrine of the Trinity. Part I.

Extracts from an "APPEAL" to the public, against the denunciations of Rev. Dr. Mason.

Although we have published in No. 23, some of the most obnoxious passages of Dr. Mason's Sermon, yet we insert them again, that by bringing them fresh to the mind, the reader may feel more forcibly the propriety and justice of the *Appeal*.

"Above all things, it is devoutly to be hoped, that you will never invite to the 'care of your souls,' a man who cares nothing about them. I mean, more particularly, for I would not be misunderstood, a man who belongs to that rank of traitors, who miscal themselves 'rational Christians.' Against these men, I have ever warned you, as the enemies of our Lord Jesus Christ, and all that is valuable in his religion, and peculiar in his salvation. I know well that this congregation is considered by them as the very focus of what they term bigotry; and I do rejoice that thus far I and you have been counted worthy to suffer shame for his name. Long may it continue so! Long may it be thought a hopeless case to attempt to bring you over to the fellowship of devils. Though I would not slander the devil: he promotes his work, as the destroyer, not by tempting men to his belief, but by persuading them to embrace what he does not believe—what is too coarse and abominable for hell itself; and what the philosophical Christians shall find to be so, when they get to their own place. The pretences of these men to kindness and candour, and love, are all hollow. They mean to make proselytes of you, and two-fold more the children of hell than themselves. O keep at a distance from them! Furthest from them, and their charity, is best. Come not near their ice, never to be melted, but in that fire which shall not be quenched. This pulpit, this church, were destined to the glory of the Lord Jesus. Let them never be polluted by a foot, nor profaned by a tongue, which are not moved by his honour."

The parting words of one who assumed and exercised the functions of a christian minister, were such as we have read, (says the author of the Appeal.) He was a man, too, trembling on the verge of age—who will, to all human seeming, be soon called to the bar of that God who hath reserved judgment for himself alone, and who will measure to each one of the human race, the same measure which he has meted to his fellows on earth.

Upon this single reflection, all feelings of anger melt and die away within us.

To the rational and firm christian—to those whose faith is securely anchored and grounded on the rock of that salvation which is by Jesus Christ, these denunciations of a fellow mortal, are of little moment. Of such, they cannot disturb the serenity. To them, they merely serve as a new and striking exhibition of the deceitfulness of the human heart, and to shew, that its most violent and unholy passions may assume the sanction of religious zeal. But all are not thus steadfast and grounded in the faith. There are many wavering, many weak, who either catch the contagion of this earthly and unsanctified spirit, or suffer their better feelings and principles to be subdued by the fierceness of its expression. Of these, there are many of that sex who are best fitted to grace and exemplify the gentle spirit of christianity. To all such it is a savour of death.

What is the object of this denunciation? We fear it is a snare to the souls of men. Its effect is, (and we cannot repress our suspicion that in some instances its *intention* is) to prevent free, and unbiassed inquiry into the truth. Why else, but to excite a fear and indignation which are supposed holy, and which shall preclude inquiry, are the ignorant, the weak, and the timid, continually alarmed and excited by denunciations from the pulpit against christians of a particular class, which, those who utter them have the means of knowing to be false? God forbid that we should suppose that any will be punished for honest error; but is there any thing more clear than this, that it is the duty of each one to call no man master save Christ, and to examine and judge for himself how these things are? Is he guiltless, who strives to prevent this free and fair examination, by exciting unfounded prejudices, and calling to his aid all the worst passions of human nature? Christians! as you love your own souls, and as you will give an account at that day when it will avail you little that you have implicitly followed the guiding of any human leader, search the living oracles of truth, and judge for yourselves whether these things are so. Read and ponder by day and by night, and with every aid you can obtain to elucidate what may seem dark. The prospect is not covered with clouds and darkness. The light of heaven shines upon it; and if you cannot perceive all things, you will yet find that the road to virtue and to happiness is plain. Who, we ask, are these fanatics, who sport thus with the peace of society, and with all that is holy and pure and peaceful in our religion? We speak not of the body of the orthodox clergy, but only of these denouncing zealots. We tell you plainly they are blind, leaders of the blind. Are they men, who, by cool, and patient, and prayerful examination, have sought out the truth, which they would now disseminate in love? The very reverse. They are men of fettered minds, and confined research, who have continued for their whole lives in the dark traditional system of their youth, and who never dared to grope beyond the prison-house of their sects. Men, to whose vision, light is torture. Men, who never dared to think or act but in the prescribed path of their religious factions. Men, who preserve their influence solely by barring up all access to information, and every avenue of free inquiry. Men, who are in the continual habit of warning their hearers against the dangers of investigation. They are the very enemies of truth, for they will not inquire themselves, and they denounce all those who do.

How then, it may be asked, did these men obtain the influence they undoubtedly possess? To this we can only answer, that the whole history of the world shews that the power of bigots has been in inverse proportion to the enlargement of their minds; and the admiration and docility of the community, has seemed to bear a too direct proportion to the coarseness of

character, intolerance of zeal, and blindness of ignorance, in their spiritual leaders. But there is a spirit of renovation in our nature. There will be seasons, when reason, good feeling, and the spirit of true religion will revive; and at such times, the greater the violence of bigotry, the greater the reaction. That time, we trust, has now arrived in this community. We rejoice in the opportunity off casting of this thraldom.

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It is indeed a spectacle which must fill with awe the mind of every intelligent and reflecting man, who desires the improvement and happiness of his species, to see so large a portion, and in many respects an excellent portion of the community, in thraldom to such masters. Yet we do see every day, many devout persons, who, in deference to such authority, yield up their own reason and conscience, sign creeds and covenants which they do not even profess to understand, and from which, if explained in their true meaning, they would shrink with horror. Not only so, but their passions are excited, and their minds filled with fear, alarm, and dislike towards those, whose only crime it is, that they will not blindly bow down before an unknown God; but will devote to their Creator their best faculties, and worship him with understanding and sincerity. The christian religion must be presented in its primitive and true simplicity. The miserable additions which human passions and devices have made to it, must be stripped off, or it will fall before the improving spirit of the age. These perverting representations have spread infidelity thickly in every country in christendom. "*Rational Christianity*"—abuse it as you will—is the only antidote to this poison. Those therefore, who are continually pouring out against it from the pulpit and in society, the heaviest denunciations and the foulest charges, incur a dreadful responsibility. We say boldly, and repeat—the current charges against rational christians—or Unitarians if you please, for we will not baulk the expression,—are most unjust.

We are constantly told that Unitarians degrade the Saviour, and deny the Lord that bought them. It is untrue. He came as the ambassador of the most High. We therefore honour the Son, as we honour the Father. We recognise his credentials, and submit implicitly to his authority. We receive his words as the words of God himself. He is to us the power of God and the wisdom of God. We look for immortality only because he brought it to light; and we trust to secure this immortality only through faith in him, and obedience, repentance, and a holy life, in compliance with his laws. But we do not worship him as being of himself the Supreme Deity. We dare not, for God has restricted our worship to himself. "There is one only living and true God." "Thou shalt have no other Gods before me." "This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent." We dare not; for Jesus Christ has forbidden it. "See thou do it not; worship God."

But it is said that these strange doctrines are dangerous and immoral in their tendency. Of all charges this has the least foundation. True it is, our principles have tendencies in some respects, opposite to those of rigid Calvinism. Unlike Dr. Mason, we do believe that man is in a state of probation—that he will be saved, not by imputed righteousness or arbitrary election, but by the mercy of God; and that this mercy will surely be extended to all those who are fit to receive it. In one word, we believe, as our Saviour taught, that we shall be judged according to the deeds done in the body, and by no other rule. The contrary doctrine seems to us dangerous and false in the extreme.

We appeal to the christian public. Deal honestly with your own souls, and do unto us as you would that others should do unto you. If this work be of God, you cannot prevail against it. If otherwise, it will of itself come to nought. To our friends we say, be of good cheer. Truth is great and it will prevail. It does prevail. Sober reason and enlightened piety, do not spread like the wild fire of fanaticism. That is a fitful and perishing flame, fed only by hay, straw and stubble—ours a clear, increasing and inextinguishable light. To us, every step in advance is a post fortified. Our faith never recedes. You may as well fear that the Newtonian philosophy will be untaught, and the whirlpools of Des Cartes substituted in its place, as that rational religion, when its light is once spread abroad, will ever be over-cast by the mists of Calvinism.

The rising senses of men, begin every where to "chase the ignorant fumes that mantled their clearer reason." The season of a great moral renovation is at hand. The prejudices of good and wise men are dissipating in every quarter of our country. Hundreds, nay, thousands, are with us in their hearts, and from rational conviction, who yet withhold the open expression of their opinions from the love of ease or popularity, or tenderness to the prejudices of their friends and relatives. All men are not called on, nor have the spirit to be martyrs; but we cannot wholly approve the backwardness of those who know and love the truth, and yet hesitate to avow it. But it is not for us to judge; God will vindicate his own cause, and in his good time all things will conspire together to shew forth his glory.—Let us, for the present, rest satisfied that the bad passions of men cannot counteract his work, and that all the struggles of the powers of darkness will but concur to usher in the bright and perfect day.

Let us never forget our great distinction—that we are not sectarians—that to us all are brethren who acknowledge Christ as the Son of God, and profess obedience to his laws. Putting our faith on this primitive and apostolic ground, let us cultivate also the spirit and liberality of our Saviour and his apostles. Let not the violence of infatuated men drive us from our equanimity and christian temper. Their revilings are of little import; but it is of great moment that while we boldly avow the truth, we yet possess our spirits in all meekness and humility, and have consciences void of offence towards God and towards man.

From the New Bedford Mercury.

MR. EDITOR—To intrude upon public notice what immediately concerns a few individuals only, would require an apology. But a trifle may, by its consequences, become important; and what was intended to be limited, in its effects to a few, may, from peculiarity of circumstances, or those concerned in it, become interesting to many. We disclaim every sentiment of individual resentment or party rancour in the present statement, and have in it no other view, than justice to ourselves and reparation to those who feel themselves insulted and injured.

In August last, a Council of Ministers, (among whom, Mr. Goodwin, Pastor of the first Church in Sandwich) was invited by the town, to ordain Mr. Hemenway over the church in this place. Mr. Goodwin, to our surprise and regret, was excluded by the Council from that seat with them, to which he had been invited. The only satisfaction which the Council have condescended to offer us for this insult, as well as entire disregard not only to the feelings of Mr. Goodwin, but to those of a numerous and respectable congregation, is, that they do not consider him a Pastor over a regularly organized Church. If Mr. Goodwin's not being the Pastor over a regularly organized church be the true cause of his being rejected by the Council from being considered one of their number, we cannot but lament that the question, concerning the legitimate constitution of Mr. Goodwin's Church, which had created so much acrimony even among friends, should have been again called up at so unseasonable a moment; and that in its decision the opinion of the Council should clash with that of the Supreme Court. We would not prescribe to others a rule of duty; but we had thought that the authorized Heralds of the peaceful doctrines of the gospel should be careful how they violated its spirit, by sacrificing, even for a moment, the tranquility of a people to the selfish views of party; and that those who claim the protection of their country, should also submit to its laws; nor offer for opposing the decision of a Court of Justice, the authority of a code of laws formed by themselves. But to revert to the assigned cause of Mr. Goodwin's rejection, viz. That he was not pastor "over a regularly organized Church."—If, in conformity to a certain law, the Council felt themselves bound to reject that Gentleman, without inquiring into the equity, we cannot but admire the flexibility of this law, which bends to every circumstance of interest or convenience. For, had the religious sentiments of Mr. Goodwin accorded with those of the Council, we learn from one of its members, that the question, which excluded Mr. G. from his seat, would not have been mentioned. It is easy to forgive injury, but insult requires expiation.

If this public declaration of our sentiments convince those, who are interested in the proceedings of the Council, that we disapprove its conduct, our purpose will be answered.

BENJAMIN FEARING,
WILLIAM FEARING,
ICHABOD LEONARD,
BARTLETT MURDOCK,
PHINEAS SAVERY,
} *Committee chosen by the town of Wareham.*

Wareham, January 16, 1822.

CHRISTIAN REGISTER.

FRIDAY EVENING, FEBRUARY 8, 1822.

A few weeks since, we published with much satisfaction, a communication relating to PRESIDENT ADAMS; and bearing particular testimony to those deep principles of religion and piety, which are the solace and glory of his declining years. As a further illustration of the religious character and views of this illustrious man, we furnish our readers with a copy of a letter of his to the Rev. Dr. Morse, first published with his permission in the Christian Disciple. The object of the first publication of this letter was, the vindication of the late Dr. Mayhew, from the charge of being a Trinitarian.

It seems that Dr. Morse, had sent to President Adams, a copy of "American Unitarianism;" a pamphlet which he published in 1815, evidently to cast an odium upon the Boston clergy, and others of liberal sentiments. This was the same book which laid the foundation of the controversy that has been carried on amongst us since that time, on the subject of the Unity: a controversy, which, instead of arming the prejudices of the whole community against Unitarians, and effecting their complete overthrow, as the benevolent doctor undoubtedly intended and hoped, has excited a spirit of candid and serious inquiry that is diffusing with wonderful rapidity, the simple, reasonable, and scriptural doctrine of the Unity; and which bids fair to result, at no very distant period, in the almost universal prevalence amongst us, of a system of religion at which common sense, and the best feelings of our nature will no longer revolt.

To the letter of Dr. Morse, accompanying the pamphlet, President Adams thus replies:

"DEAR DOCTOR—I thank you for your favour of the 10th, and the pamphlet enclosed, entitled 'American Unitarianism.' I have turned over its leaves, and found nothing that was not familiarly known to me. In the preface, Unitarianism is represented as only thirty years old in New-England. I can testify as a witness to its old age. Sixty-five years ago, my own minister, the Rev. Lemuel Bryant; *Dr. Jonathan Mayhew, of the West Church in Boston;* the Rev. Mr. Shute, of Hingham; the Rev. John Brown, of Cohasset; and perhaps equal to all, if not above all, the Rev. Mr. Gay, of Hingham, were Unitarians. Among the laity, how many could I name, lawyers, physicians, tradesmen, farmers! But at present I will name only one, Richard Cranch, a man who had studied divinity, and Jewish and Christian antiquities, more than any clergyman now existing in New-England. More than fifty years ago, I read Dr. Clarke, Emlyn, and Dr. Waterland: do you expect, my dear doctor, to teach me any thing new in favour of Athanasianism?—There is, my dear doctor, at present existing in the world, a Church Philosophick, as subtle, as learned, as hypocritical, as the Holy Roman Catholick, Apostolick, and Œcumenical Church. The Philosophical Church was originally English. Voltaire learned it from Lord Herbert, Hobbes, Morgan, Collins, Shaftsbury, Bolinbroke, &c. &c &c. You may depend upon it, your exertions will promote the Church Philosophick, more than the Church Athanasian or Presbyterian. This and the coming age will not be ruled by inquisitions or Jesuits. The restoration of Napoleon has been caused by the resuscitation of inquisitors and Jesuits. I am, and wish to be

Your friend, JOHN ADAMS."

Quincy, May 15th, 1815.

Rev. Dr. Morse.

In the first number of the Register, we gave a brief general statement of the foreign missions that have been projected in this country, and are now in operation, under the auspices of the "American Board of Commissioners for Foreign Missions." As these missions have excited considerable attention in the religious world, it must be an object with our readers, to have the means of ascertaining in what spirit, and on what principles they are conducted,—how much is effected by them, and what are their means of support, &c. To enable them to do this, we propose occasionally to publish abstracts of their reports; and to furnish such other statements of facts and circumstances, as may come within our reach, adapted to show the true character and success of these missions.

The number of foreign missions, established by the Board of Commissioners, is four—two in India, one in Palestine, and one at the Sandwich Islands. Besides these, there have been a number of missions established at different places among the natives of our own country.

We will first give a brief account of the two missions in India. The first of them was established at Bombay, in 1813. Of the five gentlemen originally attached to this mission, two became Baptists, and left the mission, and one returned to this country; leaving only two, Messrs Newell and Hall. Since then, Messrs Bardwell, Graves and Nichols, have been added to this mission. But Mr. Newell has lately deceased, and Mr. Bardwell has been obliged to return to this country for the preservation of his health; leaving only three missionaries at Bombay. Those that remain, have been repeatedly subjected to severe sicknesses. The principal business of the missionaries on this station, has been the translation of the scriptures, the establishment and management of schools for native children, and the printing and distribution of tracts. The number of schools on the islands of Bombay, and Salsette, and the neighbouring continent, by the latest accounts, was 21; in which the average number of scholars was 50. Many of these children, however, are from Jewish families; and the teachers of a number of the schools, are Jews. A printing press was established, and went into operation there early in 1817. At this press, various tracts have been published, in the language of the country, and are very extensively circulated. What influence these tracts produce, no satisfactory accounts are given.

As soon as the missionaries had became sufficiently acquainted with the language, they commenced the translation of the scriptures. The whole New Testament, and considerable parts of the old, have been translated; and the printing of the New Testament, is considerably advanced. The parts of it that remain unprinted, are the gospels of Mark and Luke, the epistles of Paul, and the Revelations.

It is difficult to ascertain from any statements of the missionaries, what are the real impressions made on the minds of the natives, by their instructions; or how far the schools promise to be eventually useful to the mass of the Hindoo population. The information respecting the schools is not sufficiently definite. We are not told from what ranks in life the pupils are taken; and hence cannot judge what prospect there is of their exercising any influence over their countrymen.

That there are great prejudices and jealousies existing in the minds of the natives in relation to christianity, is sufficiently evident from the following extracts from the letters of missionaries, and the official statements of their patrons.

"A volume would not suffice for an enumeration of all the difficulties we meet, and the obstacles we encounter, in preaching the gospel to this people."

"Our mission, though the oldest, seems hitherto the most unfruitful. From the beginning it has struggled with many obstacles. To a missionary, probably, no part of the heathen world presents greater obstacles than this part of India."

The following extracts relate to their labours as preachers.

"Not seeing that fruit of their labours which they greatly desired to see, they were almost necessarily under temptations to despondence and discouragement."

"It would be far less trying, both to you and to us, (says Mr. Hall, in a letter to the Secretary,) if along with these afflictive tidings,* we could send you the good news of sinners flocking to Jesus. But alas, out of the tens of millions around us, and the some thousands of those millions, whom we have invited to the great salvation, we know not of a single one inquiring what he must do to be saved. The temptation to discouragement is very great."

"For the last three evenings, I have held meetings at one of our school rooms, &c.—During the last three or four weeks, I have held nine such meetings in three different parts of the town. Some classes of people are more suspicious and shy of us than others; and such is their jealousy in some places, that we have not yet thought it expedient to hold such meetings in the school rooms there."

In a letter to the Treasurer, Mr. Graves observes, "I exceedingly wish I could tell you good news; but I must be content to say, or at least I must say, that we do not enjoy in our labours the converting influences of the Holy Spirit. We rejoice in the success of other missions, although ours seems as yet almost fruitless."

In the remark of Mr. Graves, that they "do not enjoy in their labours the converting influences of the Holy Spirit"—the intelligent reader will perceive and lament the consequence of the extravagant and unreasonable expectations of the missionaries, in relation to their success in preaching. They seem to expect that the conversion of the heathen is to be effected, not so much by the ordinary use of means, as by some extraordinary and unusual interposition of heaven, as in the age of miracles. And when they find that these unnatural and strange events do not take place, instead of attributing the failure to the true cause—the extravagant folly, not to say impiety of their expectations, they (very honestly no doubt,) conclude that it is because God does not co-operate with them in their labours.

But if they do sincerely believe that their want of success in preaching, is owing to God's withholding his aid, why do they not act consistently, and relinquish it at once, as an ill-advised and rash undertaking. And why do they not give up their schools also, upon the same principle; concluding that, as their pupils do not become learned at once,—God has withholden his influence.

But we perceive in this remark of Mr. Graves, something more than the indulgence of Utopian expectations, in relation to christianizing the heathen. To us it not only indicates a most false and injurious notion of the doctrine of divine influence, but discovers unscriptural and dishonorable views of the divine character. It charges upon God a partiality and capriciousness of conduct toward his creatures, which places his character in this respect, well nigh on a level with the reputed character of the false and imaginary gods of the heathen, whom they aim to instruct. It leaves to the heathen no safe and certain rule of procedure, a conformity to which shall be the foundation of their hopes; for it represents their conversion to the truth, as depending not at all on the voluntary docility and diligent endeavours with which they seek to know and do the will of God; but entirely upon the degree in which He, in his sovereign pleasure, is disposed to impart to them the irresistible influences of his spirit.

Against this unscriptural and immoral doctrine we will bear one decided testimony. If *any thing* in our religious condition and prospects is true, and worthy of confidence, it is *this*, that the divine influences are impartially bestowed,—that the blessing of Heaven is inseparably and infallibly connected with all honest, earnest and well directed endeavours to know and to do the will of God. We therefore, solemnly and affectionately warn and expostulate with every man, who is in the habit of inculcating this doctrine, of partial and irresistible influence, to examine well its tendency; and to consider seriously the deep guilt of furnishing to their hearers so acceptable an apology

* The account of Mr. Bardwell's leaving the mission.

for moral indolence, and an irreligious life. And to every person who hears this doctrine advanced from the pulpit, we say, listen not—as you value your everlasting peace,—listen not one moment, to this soul-destroying doctrine. Your spiritual guides, who teach it, may be honest; but if God is *true*, they are in this thing deluded. Take the plain common sense doctrines of scripture for your guide; and fear not the denunciations of those who cast you out for refusing assent to their dogmas.

Asking pardon for this digression,—we proceed to state, that, in addition to what we learn of the present state and prospects of this mission, from the acknowledgements of the missionaries which we have quoted, there are some circumstances which indicate such an obstinacy of attachment, among the natives, to their old customs and rules, and such a wakeful jealousy of all innovation, as will be likely, for a long time to come, to render the labours of the missionaries not only difficult and discouraging, but in a considerable degree unavailing.

One circumstance we have in view, is what is related of the lapsed catholics, as they are called. These are descendants of those in that region, who were formerly converted by the Portuguese, (partly by force) to the Roman Catholic worship, but who have since returned to idolatry. We are told that the unconverted natives have such an abhorrence of those who have once deserted the religion of their fathers, that they will not intermarry with their descendants, though they have returned to idolatry.

Another circumstance to which we alluded, is the disappointment which the missionaries have experienced in their endeavours to obtain indigent heathen children to be wholly educated and brought up under their care. This failure certainly indicates a strength of jealousy and prejudice, which cannot be soon overcome.

In giving an account of the other missionary establishments in India, we shall state what have been the expences of these two missions.

For the Christian Register.

MR. REED—I have been exceedingly gratified by the perusal of *Letters to a young Clergyman*, by the catholic and pious Orton—the friend and biographer of Doddridge. It is an interesting little volume, and ought to be in the hands of every young clergyman, especially in these days of dissension and uncharitableness. The following liberal and judicious remarks on *conversion* will, I doubt not, be acceptable to most of your readers.

"Indeed I lay very little stress upon what some divines call *conversion*; or, that their converts have only been converted from the sins of men to the sins of devils, from drunkenness and debauchery to spiritual pride, bitterness and uncharitableness; and this I cannot call a saving change. I see little alteration for the better in the conduct of *many*, who have been *said* to be converted. I am cautious of calling any thing by that name where there is not a regular, consistent conduct following it. Hasty impressions, which some ministers are very ready to observe and admire, are often lost in a little time; and those who have been under them become worse than they were before. I have no idea of conversion, as passing a certain line, and then getting into a saving state. Conversion *is a work of time*, and I see *no right* we have to say any are converted, or become good, until one hath a *longer* season of trial, to observe, whether they *continue* steadfast in the practice of righteousness, and act in every circumstance and relation, in the main, consistent with the demands of the gospel."

In another letter, speaking of *religious controversies*, he makes the following just remarks:—

"The things so much disputed about are not and cannot be fundamentals. Let ministers dwell upon the plain things of the gospel; and preach indisputable doctrines practically, and moral duties evangelically."

In this connexion he introduces a fine remark of the venerable Richard Baxter—made in his old age. "I have done," says he, "with these debates and speculations. The Creed, the Lord's Prayer, and the Ten commandments content me, and are my daily meat and drink, and have been so to many other Divines and Christians."

What an admirable lesson for many young and ardent christians, who in their zeal for reputed orthodoxy or against it, not unfrequently manifest a spirit of uncharitableness wholly at variance with the spirit of the gospel; and which must bring them shame or regret, when age shall have sobered their passions and matured their judgment!

I cannot forbear transcribing the author's remarks on the much-disputed doctrine of *original sin* or innate depravity.

"How can we be *guilty by nature*, according to Mr. ***'s ideas of original sin; since guilt is a consciousness of having acted wrong? Our guilt and misery consist in having sinned, or in consequence of our sins. *Jeremiah* calls children *innocents*; (Jer. ii. 34.) and *Christ* says, Except ye be converted and become *as little children*, &c. (Matt. xviii. 3.) I cannot reconcile these passages, and many more with the high notions of some persons concerning the doctrine of original sin. What I understand by that doctrine is, (and which I take to be a fact) that as we are born with less perfect constitutions, so the passions are stronger and less governable, and thereby we are more easily led into sin. I have known so many instances in which persons have excuted their sins and bad tempers by pleading original sin, that I would be extremely cautious how I gave the most distant encouragement to such absurd and dangerous pleas."

The letters from which these extracts were taken, were written but a few years before the author's death, and were addressed to a young clergyman by the name of Stedman, a dissenting minister at Shrewsbury, the birth-place of Orton, and where, after the infirmities of age compelled him to relinquish the pastoral office, he retired to spend the evening of his days. Orton was a pupil of the celebrated Doddridge; and all his writings discovered how well he profited by the instructions and example of that truly liberal and orthodox divine. They are not distinguished, perhaps, for deep research or originality of thought. But I am inclined to think that his merits as a writer have not in general been duly appreciated. His *Life of Doddridge* has obtained the public approbation, and is too well known to need any further recommendation. His Sermons to the Aged are serious and practical and fitted to be useful; and I believe are held in high estimation by all christians to whom they are known. Such too is the reputed character of the other themes of discourses which he published. His *Exposition of the Old Testament*, without any display of critical learning, is certainly, to ordinary christians, for whom it was principally designed, highly interesting and instructive. In his character as well as in his writings there was a happy union of piety and charity, a combination which made him the object of confidence and affection, and which imparts to his writing a peculiar charm. His character was formed, not after the model of modern orthodox, but after that of an earlier and purer age; and he seems to have written and acted under the influence of the following sentiment, which occurs in one of his letters: "There are," says he "so few evangelical writers among the moderns, who are candid and catholic, that a man who reads none but them, will be likely, though he may be confirmed in his orthodoxy, to lose his charity, and lessen his usefulness."

PHILANDER.

Massachusetts Legislature.

The committee on the petition for leave to erect wooden buildings, in Boston, reported that the petitioners have leave to withdraw their petition. This report has been accepted in both Houses.

A bill to establish the city of Boston has been presented, read and ordered to be printed.

The report of a committee, to grant 800 dollars for rebuilding Bridgewater Academy, was not accepted.

The following bills have passed to be enacted. A bill to establish the Merrimac academy to incorporate the proprietors of Nahant Hotel—to incorporate the Merrimac Manufacturing Company—to establish the Barre Turnpike Corporation—a bill relative to the inspection of Pot and Pearl Ashes—also a bill for the better security of the town of Charlestown against fire—a bill to increase the number and extend the powers of the Justices of the Sessions—to incorporate the Boston Riding School—and respecting the Norfolk and the Franklin county Probate Courts.

On Tuesday the House proceeded to the choice of a Clergyman to deliver the next Election Sermon. After three ballotings the Rev. Dan Huntington, of Hadley, was found to be chosen, he having 120 votes out of 160. The most prominent opposing candidate was the Rev. Heman Humphrey, of Pittsfield, whose largest number of votes was 31.

We are happy to find that Mr. Huntington is elected, since it gives evidence that the feelings of a large part of the community are opposed to the spirit of religious persecution which has been for a long time carried on against Mr. Huntington.

Congress of the United States.

In the House, considerable time has been occupied of late by the discussion of the proposed Bankrupt law. The subject of the apportionment of Representatives, has also occupied its due share of time. The principle of apportionment is not, however, yet determined.

On Tuesday, Jan. 29, a letter from the President, was laid before the House, accompanied by all the documents relative to the misunderstanding between Gov. Jackson and Judge Fromentin; and also by a copy of the correspondence between the Secretary of state and the Spanish authorities. The manner of disposing of these documents occasioned a warm debate. It was finally ordered that they be laid on the table and printed. These documents are very voluminous.

SUMMARY.

At a late Annual Meeting of the Maine branch of the American Education Society, in Portland, the Rev. Dr. Allen, of Brunswick was chosen President, the Hon. Albion K. Parris and Rev. Dr. Payson Vice Presidents, and the Rev. B. Tappan of Augusta, Secretary. The Report states that during the three years the Society has existed, there have not been twenty applications for its aid. The number now receiving assistance is eight. They are all members of Bowdoin College. As the funds of the Society will enable them to support more, arrangements have been made for receiving ten or more beneficiaries from other states to be educated there. The sum annually granted to the beneficiaries is in no case to exceed seventy-five dollars each, and for half of this they are to give notes without interest, payable within two years after commencing their professional labours.

A society has been lately formed in Providence R. I. by the people of colour, for the purpose of hiring a well qualified teacher to instruct their children.

The Methodists have lately established a Mission among the Wyandot Indians. A leading principle of the mission is to teach the children the rudiments of science and the arts of life.

A neat and commodious church 68 feet by 75 erected by a society of Methodists in Providence, R. I. was dedicated on Tuesday Jan. 1.

When the Methodist church was established in Providence in 1811, it consisted of only five members; it is now composed of more than three hundred.

A revised edition of the statute laws of Rhode-Island, is about to be published by authority.

During the late session of the General Assembly of R. I. an act was passed, submitting the question of a convention to the people, at the annual town meetings in April.

We understand it is in contemplation to run a Steam Boat from Bath to Gardiner, Hallowell, Augusta and Waterville, twice a week—and a Steam Vessel to run from *Bath* to *Portland* and *Boston*, and return once a week. A company is already formed for this purpose, who have applied to the Legislature of Maine for an act of incorporation, and the exlusive privilege of navigating the Kennebec with steam boats.—Thus are our friends in Maine wide awake to their interests and respectability. It will facilitate the intercourse between the two states very much.

Centinel.

At the late annual meeting of the American Philosophical Society, the following officers were duly elected. President, Robert Patterson—Vice-Presidents William Tilghman, P. S. Du. Panceau, Zacheus Collins. Secretaries—T. T. Hawson, R. M. Patterson, Robert Walsh, George Ord. Counsellors for the years—Horace Binney, John Quincy Adams, John Sargent, William Rawle. Curators—Joseph Cloud, Thomas Say, W. S. Horner. Treasurer—J. Vaughan.

By letters received from Washington, it is stated that a great battle has been fought in the Arkansas country, between the Cherokees and the Osages, in which the former were victorious, making prisoners of several hundreds of their antagonists.

Joseph Thomson who was under sentence of death at Baltimore, for the murder of Miss Hamilton, died in prison lately, through refusing to take necessary sustenance.

Signatures are obtaining in Charleston, S. C. to a memorial to Congress, with a view to induce further and more adequate means to suppress and extinguish the SLAVE TRADE.

The frigate Macedonian, now in the Navy Yard, Charlestown, it is said, is to be immediately fitted for sea, with orders to cruise in the Gulf of Mexico.

Gen. Izard has been nominated by the President, as successor of Gov. Jackson, in Florida.

The new work called *The Pirate*, by the author of Waverly, &c. was received by the late arrivals, and is shortly to be published in this town.

The donations to the American Education Society, during the last month, were 2,382 dollars 19 cents.

A Table of the number of persons engaged in Commerce, in the different states.

	Engaged in Commerce.
Massachusetts,	13,301
New-York,	9113
Pennsylvania,	7083
Louisiana,	6251
Maryland,	4771
Virginia,	4509
Maine,	4247

☞ We publish this week, from the New-Bedford Mercury, a communication signed by a number of gentlemen of Wareham, expressive of their sense of the insult offered to them, and others concerned, by the council whom they invited to assist in the ordination of Mr. Hemenway. It will be observed that these gentlemen do not act as individuals in this thing, but as organs of the town. We are happy to observe the dignified and spirited manner in which they notice the outrage practised upon them by the Council.

FOREIGN INTELLIGENCE.

Since our last there have been a number of arrivals from England, at this port and at New-York.

The latest accounts come down to December 26th. There were strong expectations of a war between Russia and Turkey.

Persia has declared war against the Porte and invaded the Turkish dominions. There is no evidence, however, of any concert between Russia and Persia.

The affairs of Spain are in a very disturbed and agitated condition. There was every prospect of an approaching *revolution*.

In France, an entire change has taken place in the ministry.

The new Ministry is expected to be more energetic and decided than the old.

There have also been some changes in the Ministry of England,—some of the old members having retired.

The most distressing outrages continued to be perpetrated in various parts of Ireland.

The maratime powers of Europe, are generally making large augmentations of their Navies.

A commercial treaty is said to have been concluded between France and the United States.

Mexico.—A gentlemen arrived at New-Orleans from Campeachy, states that the ports of Mexico are open for free trade with all nations, but that the duties are very heavy.

A Lancastrian school was opened at Monte Video, (S. A.) in Nov. last, under the countenance of the public authorities.

INSTALLATION.

On Wednesday 16th inst. by the Londonderry Presbytery, over the West Parish in Londonderry, Rev. DANIEL DANA, D. D. was installed: Introductory Prayer by Rev. Mr. Bradford, of New-Boston; Sermon by Rev. Samuel Dana, of Marblehead; Consecrating Prayer by Rev. Mr. Kelley, of Hampstead; Charge by Rev. Mr. Miltimore, of Newbury; Right Hand of Fellowship by Rev. Mr. Parker, of Londonderry; Address to the people, by Rev. Mr. Williams, of Newburyport; Concluding Prayer by Rev. Mr. Miltimore, of Falmouth.

MARRIED,

In this town, by the Rev. Mr. Ballou, Mr. Hastings Brigham to Miss Nancy Spear.

In Charlestown, Mr. W. S. Phipps to Miss Phebe Carter.

Mr. John Corey to Miss Mary Cogswell.

In Lancaster, Mr. John Richards, of this town, of Miss Sally Hawkes of L.

In Leicester, Mr. Ebenezer A. Howard, to Miss Lucy Harrington.

In Saco, Dr. Richard C. Shannon, to Miss Sarah Buckminister.

In Cincinnati, Mr. Alexander Drake, to Miss Frances Denny.

In Springfield, Parmenas Chapin, to Miss Clarissa Grisvold.

In Newburyport, Mr. Thomas Morrison, jr. to Miss Ann Burrill—Mr. Robert Surrey, to Miss Maria Hastings.

In Londonderry, N. H. Mr. Timothy Hall, to Miss Eliza McGregor.

In Salem, Mr. William Shaw to Miss Eliza Barnard—Mr. George Creamer, to Miss Hannah Gardner.

In Milton, by Rev. Dr. Richmond, Mr. John Bussey to Miss Sally Spring.

DIED,

In this town, Mrs. Rebecca Webb, wife of Capt. Thomas Webb, aged 46.

In Dorchester, Miss Charlotte, daughter of Mr. William Sumner.

In Hingham on the 24th, Mrs. Susannah Burr, aged 65, wife of Mr. Levi Burr.

At Winnsborough, Mayor Joseph Kerr, an officer of the revolution, in his 70th year.

At Tewksbury, the celebrated Dr. Benjamin Kittridge, aged 81.

At Harmony, in the Osage nation, Mrs. Jane Montgomery, wife of Rev. Wm. B. M. missionary to the Osages.

In Lunenburg, James Cunningham, Esq. aged 53.

At St. John, Porto Rico, Mr. Daniel R. Low of Gloucester, mate of brig Caroline, aged 21.

In Providence, Hon. Jeremiah B. Howell, aged 50.

One fifth of all the deaths in New-York during the last year were by consumption.

At Wavertree, near Liverpool, Eng. Mary R. Dexter, daughter of the late Hon. Samuel Dexter.

In Beverly, Mrs. Green, wife of Mr. Israel Green, aged 48.—Mrs. Glover, wife of Mr. Peter Glover, aged 83.

In Weymouth, Mr. Joseph H. Whitehouse, formerly of Rochester, N. H. aged 25.

In London, Rear-Admiral Burney, aged 71.

In England, the Right Honourable Sir James Mansfield, aged 88.

In Billerica, Mr. Josiah Rogers, aged 64.

In Deerfield, Mr. David Batchelder, aged 78.

In Hingham, Capt. Duncan McB. Thaxter, aged 50.

New, Cheap, and Interesting Tracts.

JUST published, and for sale by CUMMINGS & HILLIARD, No. 1, Cornhill, and by other agents of the *Publishing Fund*, on a good paper, with a clear type and neatly covered—

JAMES TALBOT—an original tale—price 6 cents—ADVANTAGES and DISADVANTAGES of DRUNKENNESS—do. 3 do.—ELLENOR MORLAND, a tale, do. 8 do.—THOMAS DORMER, do. do. 3 do.

These will be followed by a succession, original and selected, and subscribers to the fund, and the friends of practical religion generally, are respectfully requested to aid the operations of the Trustees, by purchasing; which will not only promote the circulation of Tracts already printed, but furnish means to increase the number of these useful pamphlets.

Christians who are in the habit of purchasing Tracts for gratuitous distribution, are invited to examine this series.

The covers of each contain notices of works calculated to promote the growth of pure religion and sound morality. Jan. 8.

Christian Observer.

JUST published, by J. W. INGRAHAM, Franklin Avenue, Court-Street, the *Christian Observer* for July and August; and also the *Gospel Advocate* for December, January and February.

Contents of the Christian Observer for August 1821.

RELIGIOUS COMMUNICATIONS.—On Religious Depression.—The Earl of Bedford's Advice to his Son.—Family Sermons.—No. CLII. On 1 Cor. xi. 28. Sacramental Self-examination.—On Growth in Grace, from Bishop Jeremy Taylor.

Miscellaneous.—On the Law of Libel.—Reflections on Modern Manners.—Proposal for the Relief of Superannuated Clergymen.

Review of new publications.—Chalmer's Christian and Civic Economy of large Towns.—Ward's Farewell Letters to a few friends in Britain and America.

Literary and Philosophical Intelligence.—Great Britain.—New Works.—Weights and Measures.—Fossil Remains.—Northern Seas.—South Sea Islands.—South America.—List of New Publications.

Religious Intelligence.—Church Missionary Society.—Missionary Exertions in South Africa.—British-India Society.—Society for building and enlarging Churches.—Receipts of Religious Charities in London.

View of Public Affairs.—Foreign.—European Turkey.—France Domestic.—Death of the Queen.—Ireland.—Slave Trade.

Gospel Advocate.

Conducted by a Society of Gentlemen.

CONTENTS OF THE GOSPEL ADVOCATE FOR FEB. 1822.

Theological.—On the Application of the Term Sectarian.—The Necessary Duty of Family Prayer, and the deplorable Condition of prayerless Families, considered.—Sermon.—No. XI. On John xiv. 25, 26. On the Manner in which the Gospel was established and the Christian Church organized.—On Conversion.—Mr. Webster's Discourse.—Prayer for Winter. Translated from Erasmus.—Poetry—Extract from the Messiah, translated from the original German of Klopstock, (continued from vol. i. p. 392).—Lines in Memory of a Friend.

Religious Intelligence.—New Jersey—Extracts from the Journal of 30th annual Convention, (continued from p. 40).—General Convention—Constitution of the Episcopal Missionary Society.

Slave Trade.

OLIVER EVERETT, has for sale, No. 6, COURT-STREET,

A REPORT of the Case of the JEUNE EUGENIE, determined in the *Circuit Court of the United States*, for the First Circuit at Boston December, 1821. With an Appendix. By WM. P. MASON, Reporter.

In the above case the ORIGIN of the Slave Trade and the PRESENT STATE of it, through the World—and the LAW applicable to it, whether MUNICIPAL, or NATIONAL, is fully discussed and considered.

Christian Disciple.

JUST published by Messrs. WELLS & LILLY, Court-Street, the *Christian Disciple* for November and December.

February 1.

POETRY.

For the Christian Register.

A VISION.

SLEEP came upon my eyelids, but my mind
Sunk not to slumber, and in visions strange
I wandered far and wide, o'er many a scene
Wild and perplexing, and yet fraught with things
On which in waking hours I oft had thought,
But now involved in mazes deep and dark.
The dream at last assumed a form, and came
Upon my mind with sense distinct and clear.
Methought I stood upon a rugged cliff
That boldly jutted from the mountain's side,
Where bare and towering heights rose steep above
Half lost in clouds. On either side were dells
Clothed deep with forest trees, and on the rocks
That stood around, in wild luxuriance twined,
Hung verdant vines, that spread their gorgeous flowers
Upon their dark grey crags. Beneath was seen
A broad and winding stream, that slowly rolled
Through fertile plains, and with its waters washed
The walls of a fair city, on whose domes
And gilded spires the sun-beams gaily shone.
Upon the fields the yellow harvests waved,
And, scarcely seen, the reapers plied their toil;
Light skiffs upon the stream shot to and fro,
And all was filled with motion and with life.
Awhile I gazed around with calm delight,
While every thought was pleasing to my heart,
At length the power that twines within the mind
The hidden chains, whose subtle links connect
The thoughts that are with those that erst have been,
Brought to my mem'ry the recorded day
When human pride, e'en at its highest pitch,
And glorying in the greatness of its power,
Shrunk at the voice of truth to littleness;
When haughty Xerxes, from his mountain throne,
Looked forth o'er land and sea, to feast his eye
With the proud spectacle, where all the shore
Was covered with the tents of those that marched
Beneath his sway, and scarce a wave was seen
Through the white sails that covered all the deep.
There as he looked exulting, to his mind
Came the sad thought, that with a century pass'd
Not one of all those thousands should survive.
His heart within him sunk, and from the sight
He turned himself aside and wept.
E'en thus
Came to my mind remembrance of that thing,
And I too thought that but a little while,
And all those busy ones that mov'd afar,
Each on his own pursuit intently bent,
Of pleasure or of gain, should pass away,
And earth should know their living forms no more.
While thus I gaz'd and thought, from out my lips,
Without the conscious bidding of my will,
My voice went forth and said—'yes, all must die!'
'Yes, all must die'—again upon my ear
Distinctly utter'd fell. Quickly I turn'd,
And, by my side, discerned a dusky form
That dim and ill defined seem'd like a shade,
And yet the misty features were like those
Of one rever'd in youth, but long since dead.
'Yes, all must die!' again with solemn tone,
It breath'd from its wan lips. 'This little world
'Was form'd for dissolution, and, to man,
'Each thing he looks upon, hourly repeats
'A warning of his changeful state and end.
'All that have life, in constant restless change,
'Spring up and grow and die before his sight;
'And e'en the solid frame work of the globe,
'In ruins owns the power of time. Look there!
'See those bleak pinnacles of naked rock!
'Their thunder-splintered crests attest the truth;
'For half of what they were, riven by the bolt,
'Lies scatter'd at their feet; and time shall come
'When fierce fires shall rend their solid mass,
'When heaving earthquakes shall convulse the world,
'And raging winds and warring elements
'Shall bring dark night and chaos back again.
'Son of the dust! bethink thee of that day
'When from before the sun's bright face this world,
'And all that move therein, shall fall in death;
'And, from its riven bosom, shall come up
'Those that the grave in its dark sleep has held,
'Again to live, though ne'er again to die,
'Whatever be their lot, or joy or wo,
'Tho' all have power to choose which they will have.
'But to that endless life the entrance lies
'Through the dark narrow portal of the tomb.
'Think not in sadness, then, that all must die,
'But live in righteousness, and welcome Death
'As one who bears a message from on high
'To bid thee quit this troubled, changeful world
'And rise to brighter worlds of perfect bliss.'
The shadow ceas'd and vanish'd from my sight
Like the faint wreath of morning mist upsent
From some lone stream, and slowly I awoke.

MISCELLANEOUS SELECTIONS.

From the Herald of Peace.

Some account of a Society formed for putting an end to the fashion of fighting Duels.

Anthony, Marquis of Fenelon, uncle to the Archbishop of Cambray, was a famous man in his time. It was of him that the great Conde declared, he was equally admirable in conversation, war, and the cabinet. Some opinion may be formed of his character and principles from the remark he made to Harley, on the appointment of that prelate to the archbishopric of Paris:—"Great is the difference between the day of a preferment like this, which draws the compliments of a whole nation upon you, and the day of death, when you shall give an account to God of your administration."—After signalizing himself in the military profession, by the greatest bravery, and such talents as won the esteem of the first soldiers of the age, the Marquis of Fenelon thought fit to devote the last years of his life to the duties of religion. For this purpose, he put himself under the care of M. Olier, the founder and superior of S. Sulpice, who was at that time occupied with a very laudable project. Cardinal Richlieu had long before attempted to repress the rage for fighting duels, so common in France, and punished offenders with the utmost rigour; but after the death of that minister, the practice was revived with shameful eagerness. To remedy the evil, as it bade defiance to the laws, Olier undertook to form an association of gentlemen of acknowledged prowess, and to bind them by an oath neither to give nor accept a challenge, nor to act as seconds in the duels of others. The Marquis of Fenelon, who had been a noted duellist, was fixed upon to take the lead of this really noble fraternity, all of whom it was required should have served as officers in the army. With a view to give all possible importance to the institution, they went in a body at Whitsuntide, 1651, and in the presence of many distinguished persons delivered a document to M. Olier, in the chapel of St. Sulpice, containing an avowal of their abhorrence of duelling, as mad and vicious, and a solemn promise to adhere to the principles they had espoused. Ann, queen of Austria, gave her immediate sanction to these principles in her dominions; and Louis XIV. became so fully convinced of their excellence, that no height of rank, nor sentiments of favour, could palliate with him the crime of duelling. The example of these royal worthies, for such, on this occasion, they certainly were, must have had a great effect in lessening the numher of duels wherever their influence went; and well would it have been had their conduct in this case been followed by the other sovereigns in Christendom.

Of the lamentable species of helplessness occasioned by Pride and False Shame.

Learn your children to help themselves is a practical maxim, deserving more general notice than it ever yet has obtained, or peradventure ever will obtain, among the little great of this world. The highest and most important part of the art of teaching, is to learn the young mind to think for itself, and to exercise and exert its faculties of judgment and understanding, as well as of memory; for these faculties grow and increase only by exercise. The less they are exercised in childhood, the more feeble they become in manhood. And besides, one who has been unwonted to the exertions of thought in the early years of life, commonly lacks all disposition to accustom himself to it afterwards; it being a kind of labour which early habit makes pleasant, but which early neglect renders intolerably irksome.

And as children should be led to think for themselves, or to exert those faculties which pertain to the mind only; so also should they be inured to the exercise of those mixed faculties that call forth the exertion of the mind and body conjointly. This class of exercises is of more easy performance, especially in childhood, than the other. It is altogether natural too; and it tends to give vigour and alertness alike to the mental and the corporeal frame. If children be made to help themselves as soon and as much as they are able, it wonderfully conduces to the improvement of their faculties, and has at the same time a favourable influence upon their dispositions; while on the other hand, if they are taught to depend altogether on others, the rust of sloth, and the canker of pride, will be very apt to spoil whatever of excellence nature has bequeathed to them.

Childhood and youth, are periods of life which materially influence all its following periods. Whether these early years be passed in torpid indolence, or in well directed industry, is a point on which greatly depends the worth or the worthlessness of human characters. What man or what woman that has a relish for intellectual pleasures, but can trace that relish down to the days of childhood? Where is the man who guides his affairs with discretion, or the woman that "looketh well to the ways of her household," and yet was not in some measure imbued with industrious and provident dispositions in early life? on the other hand, who that had been treated, till the age of twenty, like an helpless infant, and had every want supplied without being put to either mental or bodily exertions, was ever good for much afterwards? I freely admit, indeed, that there are some honourable exceptions; but they are like the few exceptions to a well established general rule.

It is the misfortune of high rank and great wealth, that the children of families so distinguished, are often treated as helpless till they become so in reality. They must have waiters to do for them a multitude of little things, which it would be greatly for their benefit to do for themselves. They must be served with such assiduity as almost to supersede the use of their own limbs. They have feet, but they walk not; hands have they, but they use them not. And are they happy? No: it is of the nature of this kind of training up, to render them discontented, peevish and querulous, all their lives, even though fortune should never forsake them. And if they chance to fall into poverty, they are wretched indeed—no less incapable than unwilling to earn a livelihood by industry.

But the sum of the mischief would not be near so great, if it were confined altogether to families of high rank or great wealth; for these are comparatively very few. It is the ardent desire of aping the stateliness of rank and the pomp of wealth, that occasions the commonness of this perverted education, and the mass of wretchedness which follows it.

Madam —— is a branch of what had been called a *good* family. The estate is run out, and she is poor and dependent.—She retains, however, some precious relics of former splendour. With these she feeds her vanity. Not unfrequently she boasts, that never in all her life did she defile her hands with labour; and she would swoon at the thought that one of her maiden daughters should descend to the business of a milliner, or that the other should marry a substantial tradesman.

Mrs. —— has no rich ancestry or great connections to boast of, and her worldly circumstances are but indifferent; but the darling wish of her heart is, the elevation of her children. Wherefore, she toils day and night, gives herself no rest, for the goodly purpose of bringing up her daughters in *genteel* idleness.

Not a few, but numerous, are the instances of those who spontaneously encounter dolorous straits and hardships, merely through the instigation of vanity and pride. Comfortable, if not happy, might they be, if they would only discard these foes to their peace and consumers of their substance. And what makes it the more strange, these same persons, in other respects, are in their sober senses; and some of them not only rational but agreeable: it is only in this one particular that they show marks of insanity.

Brief Remarker.

FORGIVENESS OF INJURIES.

Abu Hanifah, a celebrated doctor among the mussulmen, having causelessly received a malicious and violent blow on the face, spoke thus to him who struck him: "I could return you injury for the injury you have done me; but I will not. I could also inform against you to the Khalif; but I will not be an informer. I could in my prayers and addresses to God, represent the outrage done me; but I forbear that. In fine, I could at the day of judgment, desire God to avenge: but far be it from me—nay, should that terrible day arrive at this moment, and could my intercession prevail, I would not desire to enter paradise without you!" How noble an instance of a calm, serene, and forgiving mind! How happy would it be for all christians, and how honourable to the name of Jesus, were there more frequent exercises of this grace of forgiveness, like this wise and virtuous Mahometan: and more especially like HIM, who upon the cross, prayed, "Father forgive them, for they know not what they do!"

The contemplation of a venerable old man, sinking gently into the arms of death, supported by filial affection, and animated by religious hope, excites a serious, yet not unpleasant sensation. When the gay and busy scenes of life are past, and the years advance "which have no pleasure in them," what is left for age to wish, but that its infirmities may be soothed by the watchful solicitude of tenderness; and its darkness cheered by that light "which cometh from above?" To such persons, life, even in its last stage, is still agreeable. They do not droop, like those flowers which, when their vigour is past, lose at once their beauty and fragrance; but have more affinity to the fading rose, which, when its enchanting colours are fled, still retains its exhilarating sweetness, and is loved and cherished, even in decay.

There is no crime more infamous than the violation of truth. It is apparent that men can be social beings no longer than they believe each other. When speech is employed only as the vehicle of falsehood, every man must disunite himself from others, inhabit his own cave, and seek prey only for himself.

"*Go thou and do likewise.*"

We feel a pleasing pride for human nature in recording an instance of Juvenile sympathy, self-denial, and generosity, which occurred in this city a few days ago; and sincerely wish that all parents would improve the hint, for instilling early into the minds of their children the God-like principle of charity.

A lady had humanely undertaken to solicit relief for a poor family living in Hanover-street, under the following distressing circumstances; An infirm female, *aged eighty-six*, with her grand daughter, a child of 12 years, are entirely dependent upon the feeble exertions of a middle aged woman, daughter of the former, and who is employed at slop-work, making pantaloons at the rate of *eight cents per pair*.

This hard earned pittance does but just suffice to procure the *single article of bread* for these helpless, but unrepining, sufferers; whilst they are miserably deficient in every other necessary of food, raiment, bed clothing, and fuel, at this inclement season.

The above named lady, having accidentally met with an acquaintance in a confectioner's shop, stated to him the deplorable situation of this unfortunate family in the hearing of a small boy, apparently about 10 years of age, who was waiting to exchange his little treasure for something nice. The child listened attentively until the recital was concluded when he slipped *a quarter of a dollar* into the lady's hand, and instantly ran out of the shop!

We leave the benevolent heart to sketch the bliss which must have swelled his little bosom, after having made an investment so different from his first intentions; an investment which will assuredly find its reward in this life—will shed the brightest lustre on his dying hour—and will not be forgotten at that day when He that sitteth upon the great white throne, and saith unto the benevolent spirits, "Forasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," will also say of this *little Christian*, "Verily, verily, I say unto you that he has cast in more than they all, for all these out of their *abundance* have cast in, but he of his *penury* did cast in all that he had."

Balt. Fed. Gaz.

Love One Another.—A Welch parson, preaching from this text, "love one another," told his congregation, that in kind and respectful treatment to our fellow creatures, we were inferior to the brute creation. As an illustration of the truth of this remark, he quoted an instance of two goats in his own parish, that once met upon a bridge so very narrow, that they could not pass by without one thrusting the other off into the river. "And," continued he, "how do you think they acted? Why, I will tell you.—One goat laid himself down, and let the other leap over him. Ah! beloved, let us live like the goats."

Humility is often nothing but a feigned submission, which men make use of, to engage others to submit to them: it is an artifice of pride, which debases itself on purpose to be exalted; and though it transforms itself into a thousand shapes, is never better disguis'd, and more capable of deceiving, than when it conceals itself under the form of humility.

Removal.

The Office of the CHRISTIAN REGISTER, is removed from Congress-street, to the chambers over No. 47 MARLBOROUGH-STREET, CORNER of FRANKLIN-STREET, nearly opposite the Marlborough Hotel. Entrance the first door on Franklin-street.

Subscriptions are received at the Office, or at Cummings & Hilliard's, No. 1 Cornhill. Communications may be left at either of the above places, or with the editor, No. 3, Newbury-place. New subscribers who wish to file their papers, can be furnished with a regular series of the numbers from the commencement of the work.

NORTON'S SERMON.

JUST published and for sale at 47, Marlborough-Street, corner of Franklin-Street—*The duty of religious toleration, mutual sympathy, and fellowship, among Christians of different denominations*, exhibited in a SERMON, delivered at Weymouth, on a peculiarly interesting and important occasion, by JACOB NORTON, Pastor of the North Church and Society in said town.—Published by request.

"*Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye.* Jesus Christ.

A man that is an heretic, after the second admonition, reject. Apostle Paul.

PROPOSALS FOR PUBLISHING, BY SUBSCRIPTION,

SERMONS,

By the most eminent Divines in Europe and America,

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IT is intended to comprise in a small volume, for the use of families, the Sermons of *Toulmin, Hall, Chalmers, Bogue, Burder, Fox, Channing, Parish*, in which the pleas of Reason, Humanity and Religion, are urged with great eloquence in favour of PEACE; and against the multiplied evils and ruinous tendency of *War*.

The work will be published in a duodecimo volume of about three hundred and fifty pages, and delivered to subscribers at seventy-five cents, in boards.

The profits of the sale will be applied to the use of the Peace Society.

The friends of Peace may now have an opportunity of gratifying themselves, and promoting the cause most dear to them, by subscribing for the Sermons above mentioned

☞ Subscription papers are posted in most of the bookstores in town, and in the hands of the members of the Peace Society.

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Nov. 16.

Mr. Brooks' Address.

JUST published, and for sale by *J. W. Burdill*, Court-st. and by Messrs. *Cummings & Hilliard*, No. 1, Cornhill, "*An* ADDRESS delivered before the *Hingham Peace Society*, Dec. 6, 1821, by CHARLES BROOKS, minister of the third church in Hingham."

Dec. 28.

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